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ABSTRACT

Ineffectiveness in leadership (tyranny) happens because the person does not learn effective ways to satisfy deep and possibly unconscious motives. A person attempting to fulfill the obligations of a leadership position can be very effective if he/she can control his/her personal motives as a part of fulfilling the needs of the position. The person lacking in self-awareness also lacks self-control, which leads to a sense of "being out of control." An out-of-control person tends to see tyrannical practices as the acceptable means to regain control. The essence of the effectiveness of the leadership development model described in this paper is found in the process or experience of self-discovery. Through the use of objective measures of selected factors such as the ability to trust, positiveness of attitude, level of moral functioning, leadership style, brain dominance, need for power, and orientation to conflict, the individual is provided with important personal data. This body of information provides the basis for the activities which lead to growth in the identified areas of weakness. The individual's acknowledgement of these measured traits plays an important role in considering the importance of such factors as integrity, authenticity, and empowerment, as well as in avoiding addictive behaviors in the act of leadership. (Author/JD)

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LEADERSHIP DEVELOPMENT
AS A RESULT OF
SELF-KNOWLEDGE AND SELF-CONTROL

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Ineffectiveness in leadership (tyranny) happens because the person does not learn effective ways to satisfy deeply and possibly unconscious motives. A person attempting to fulfill the obligations of a leadership position can be very effective if he/she can control his/her personal motives as a part of fulfilling the needs of the position. The person lacking in self-awareness also lacks self control and this leads to a sense of "being out of control". An out of control person tends to see tyrannical practices as the acceptable means to regain control.

The essence of the effectiveness of this leadership development model is found in the process or the experience of self-discovery. Through the use of objective measures of selected factors such as the ability to trust, positiveness of attitude, level of moral functioning, leadership style, brain dominance, need for power, and orientation to conflict, the individual is provided with important personal data. This body of information provides the basis for the activities which lead to growth in the identified areas of weakness. The individual's acknowledgement of these "measured" traits becomes an important part of the consideration of the importance of such factors as integrity, authenticity, and empowerment, as well as avoidance of addictive behaviors in the act of leadership.

KEY WORDS:

leadership
leadership development
self-knowledge

LEADERSHIP DEVELOPMENT AS A RESULT OF SELF-KNOWLEDGE AND SELF-CONTROL

During the last decades of the twentieth century one has come to expect frequent calls for reform within society and in education, specifically. Fewer calls have been made for greater leadership on the part of those in leadership positions during this same era. It may be that reform will remain out of reach until the leadership emerges first.

In the past four decades, much has been written about leadership, some of it suggesting that leadership is something that happens but is not creatable through some planned approach. "A preliminary survey of the literature suggests that leadership is not a unitary human trait, but is rather a function of a complex of individual, group, and organizational factors in interaction (Stogdill & Shartle: 286)." Attempts at defining leadership have been without much acceptance. "The definition of leadership has no discernible boundaries, for leadership may be found in all walks of life, in all degrees (Blake and Harriman: 31)". Evidence was found, in a span of time of less than ten years, that a theory of leadership was being considered. "The literature of leadership still indicates some confusion as to basic theory, but much of a practical nature is known (Griffiths: 19)." More recently a theory of leadership was developed by Burns and is defined ". . .as leaders inducing followers to act for certain goals that represent the values and the motivations -

the wants and needs, the aspirations and expectations - of both the leaders and followers (p. 19)."

From this humble background we find current authors suggesting ways "On Becoming A Leader" (Bennis). The intent of this paper is to present a process, currently under development at Chadron State College, by which a person may deliberately participate in his or her own development of leadership ability. It is now generally an accepted belief that leaders can be made and this much needed quality is no longer considered something wholly genetically endowed.

Some have observed that certain kinds of people tend to rise to positions of leadership who do not have the requisite skills for success. The relationship between holding a leadership position and actually being a leader is not guaranteed by either designation or appointment.

. . . leadership is normally related to personal goals of power, recognition, and money, and to being perceived as bright, stable, dependable, assertive, and charming; people who are perceived as bright, mature, reliable, ambitious and socially skilled and who desire power, fame, and financial rewards are overrepresented in the ranks of leadership (Hogan, Raskin, & Fazzini: 346)

It is not that anyone in a leadership position really desires to fail or "de-rail" his or her career, but rather this happens more due to a lack of awareness of these powerful inner motives. Also, it is not that these inner motives are necessarily flawed in any way, rather it appears to be a lack of awareness of one's inner motives which leads to a condition of

being on "automatic pilot." The person is present in body but his/her inner motives dominate the functioning of the person in ways that interfere with effective leadership.

The person's self-knowledge of these traits and motives can aid the person in being more in control of them. This is a desirable condition for the individual, otherwise others, especially the unscrupulous, will find ways to exploit these traits and motives to the advantage of their agendas. For example, if a person knows that another person loses control when certain things are said or done, then it is a simple matter of saying or doing this whenever they want to have control where the other has authority and responsibility. Many examples of this "jockeying for position" can be witnessed in everyday political forays such as the distortion of another's statements or actions. These ploys are intended to get the other person off balance and in so doing, display them as unstable and unfit for a given position. The individual thus attacked, and un-aware of his or her deeper motives, often gives away the control of the situation to the attacker. It is apparent that this leads to endless skirmishes which saps the energy of anyone desiring to exert true leadership and the needs of the followers go unserved. In short, what takes the place of leadership is tyranny in the truest form as described by Burns (p. 3).

Effectiveness in leadership is improved as a result of the experiences of self-discovery. This does not imply that knowing oneself totally is either possible or even an absolute. The

fullest potential of humanness is something that may not be known by anyone for the foreseeable future. However, self-knowledge does lead to deeper insights into all people. In effect, what one knows about himself or herself is literally a screen through which others are seen. Extending the metaphor of self-awareness as a screen, it becomes clearer if what is known about the self is limited and or distorted, then not only is the person not likely to be able to control oneself but will find others difficult to lead. It is this compound problem, of being out of control and not being able to influence others, which makes tyranny seem the only acceptable alternative to true leadership, since in most cases it has already been modeled by others suffering from their own lack of self-awareness. The person who is not self-aware cannot effectively control his or her self or know others and then settles for trying to control others. Controlling others is tyranny while leadership is serving others (Greenleaf).

It is abundantly clear in Victor Frankl's writings about his experiences in a German concentration camp, that it is impossible for one to control another's mind. This is probably one of many possible points where leadership development could begin and be successful. The model, to be described later in this paper, relies on this critical assumption. Not only are peoples' actions the result of their beliefs but these beliefs are examples of choices which have been made during each person's lifetime. The reasonableness of this assumption, about mind control, is further advanced by the realization that a belief is

just that. Since it represents a choice, any belief can be changed as a matter of choice by the holder of that belief. Every human endeavor is the overt expression of beliefs. When the efforts of the person are not fulfilled by a desired outcome, the solution is more correctly one of changing to a belief which will bring about the desired outcome rather than not trying to control something or someone outside of oneself.

Every great and beneficial advancement of civilization has been the result of some change in beliefs. All of the misery and destruction in the world has always been the result of someone trying to change what others believe as a means of controlling them. When a person's beliefs about something important to them change, then what they say and do changes. Enduring changes which benefit mankind are therefore always philosophically based and not the result of adhering to pronouncements and prescriptions. Before any directive can have an enduring effect upon another's behavior it must be integrated into each person's belief system. Fundamental shifts of beliefs are often described as paradigm shifts. Any leadership development efforts, when effective, promote a paradigm shift away from tyranny.

As the statements of the previous paragraph are considered for validity a common example is offered as follows. It is generally recognized that one year after a person has reached his or her goal weight through a weight loss program, there is a ninety percent chance that he or she will have gained back all of the weight. The explanation is that the person has been told

what to eat and then required to eat properly. As long as the diet is followed, which is another's belief system, the person is successful in losing weight. However, it appears that most people do not readily adopt or integrate this foreign belief system into their own and therefore revert to the old eating habits which reflect the belief system which determines why the person eats more than the body needs. Since overeating is an addiction it is symptomatic of a faulty belief system and will not readily be changed without a significant change in beliefs.

It can be accurately argued that every person wants to be in control of themselves more than to be controlled by others (Glasser). Evidence strongly suggests an out of control person is not only drawn to tyranny but this attraction as well as the person's actions, are symptomatic of being out of control. There is a very strong relationship between being out of control and addictive behavior (Peele). Leadership development which leads to higher levels of self-control not only results in more effective leadership but also reduced amounts of addictive behaviors. The basis of this new found self-control is possible through the self examination of one's beliefs as the foundation of self-knowledge. The personal transformation is the result of literal transformations within the belief systems; hence a paradigm shift. These changes in the belief system cannot be forced upon others; that would be tyranny. It is only through careful, thoughtful, freely chosen self examinations that a belief system can become open enough for modification and reintegration. Since tyranny places people in defensive

postures, little or no energy is left for the important work of investigating existing beliefs for voids and invalidities and people remain fundamentally unchanged in what they say and do.

The process for effective belief system alteration and re-integration requires safe, secure and enlightening experiences. These experiential opportunities will not be seen as safe if there is the slightest hint of oppression. People want to change and will change willingly and freely when they can be in total control throughout the experience. This process of rectifying a dysfunctional belief system is the epitome of effective leadership in that the individuals so involved are experiencing a true act of disciplining. They are being taught in ways that they can learn things which previously have seemed out of reach or unsafe to explore. True discipline is an act of leadership while the alternative (which has become mistakenly called discipline) is punishment and is a symptom of tyranny and oppression which are designed to control others. The wisdom and vision of Thomas Jefferson about people in a democracy is very clear in his comment to his friend William Jarvis in 1820.

I know of no safe depository of the ultimate powers of society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them but to inform their discretion by education.(Jefferson)

Jefferson's belief in the ability of each individual to work toward his or her freedom and empowerment seems very evident. It is in this revolutionary spirit that the leadership development

program being described herein has been conceived and piloted at Chadron State College.

The belief of Merrill and Reid(p. 119), that effectiveness in human relationships follows a particular sequence of "know yourself, control yourself, know others, and then do something for others" provides the basis of development for the two graduate level classes. Two courses have been created at Chadron State College and are an entry level course, Fundamentals of Leadership, which focuses upon knowing and controlling the self and an advanced level course, Principles of Leadership, which focuses upon knowing and serving others. The entry level course is the pre-requisite for enrolling in the advanced level course on the premise that if the individuals cannot control themselves they will not be able to either know or effectively serve others.

Returning to the findings of Hogan, Raskin, and Fazzini mentioned earlier, it appears that the results of many who are unaware of important aspects of themselves and what they do, may compensate by appearing to be something, that deep inside, they are not. The three major types of people identified as being on the "dark side of charisma" and overrepresented in leadership positions are the "high likeability floaters", everybody likes them but they accomplish very little; "hommes de ressentiment", who hold deep seated hostility for others and they play both ends against each other; and "narcissists", who know more than anyone and will not rely on subordinates for ideas or suggestions. Apparently many of these people, when interviewed, are able to

package themselves as being ". . .bright, stable, dependable, assertive, and charming."(Hogan, Raskin, & Fazzini: 346) These people spend their energies in passing themselves off as something they are not; self aware and able to control their inner motives. The effect of their holding the top leadership positions is a key factor in the organizations' ineffectiveness in achieving its mission.

The leadership programs developed at Chadron State College focus upon measuring key aspects believed to be associated with leadership skill. A major assumption behind the desirability of measuring leadership traits is best revealed by Quinn Cramer's rule; "anything you measure improves" (Fitz-enz: 281). This is a likely reflection which tends to validate Jefferson's abiding faith in humanity. It also suggests that possibly Jefferson's source of his knowledge was a keen awareness of himself.

The testing of peoples traits, as a matter of class activity, produces cognitive dissonance as defined by Festinger (p. 31). Cognitive dissonance, thus generated, provides a significantly emotional experience which induces an almost involuntary examination of one's beliefs. When people receive the results of a personal trait, which has been measured, and the outcomes are not consistent with previously held notions about themselves, they are emotionally impacted. Also when people receive measurement results which are closely akin to their own perceptions they are emotionally impacted as well. It is not the actual score or test result which holds the greatest value but

simply getting a clearer awareness of this trait or facet of leadership and how they may be able to improve. Personally, I have never met a person who does not want to be better at what ever it is he or she does. Just knowing where one functions with regard to a given measure adds significantly to one's self-awareness and potential for increased self-control.

The leadership traits and qualities which are regularly measured include; positiveness of attitude (Cook, Leeds, & Callis), hostility (Cook & Medley), morality (Rest), style (Kolb), modality (O'Brien), brain orientation (McCarthy), psycho-social development (Hawley), conflict orientation (Johnson), and orientation to power (Meier). In response to a need to change, upon recognizing these traits, instruction is provided utilizing video tapes, written materials, and lecture-discussion. The process of instruction is deliberately designed to model the key components of the desired new behavior. These behaviors are consistent with beliefs of effective leadership and include examples from daily news reports. Efforts are made to augment the paradigm shift from tyranny, (closed system), to leadership, (open system). The move is away from exclusionary practices found in prejudice (Allport), punishment (Bettelheim) and praise (Martin) to inclusionary practices of unconditional regard for mankind, defined as love (Peck), teaching people what they do not know or can not do, known as discipline (Bettelheim), and recognizing effort and improvement, which is known as encouragement (Dinkmeyer & Losoncy).

A pictorial model of the current paradigm shift was presented by Jonas Salk in 1973 (p. 9). Salk has shown how the sigmoid curve (population growth curve) can be used to contribute to deeper understandings of the current conflict of values being felt by persons in nearly all societies. The values and beliefs of the period of time at the lower left end of the sigmoid curve (Fig. 1) were perceived as positive during that period of history but now are being considered as negative. This period of time can be referred to as the closed system because it is driven by the values and beliefs which are reflected in prejudice, punishment and praise. The first half of the curve, the lower left end, corresponds to the agricultural age and part of the industrial/technological age.



Figure 1
POPULATION GROWTH CURVE*

* J Salk

As a society evolves, it can be said to be partially in all stages but predominantly in the one in which the dominant activity is reflected. The earliest movements in the world to the industrial society began late in the eighteenth century and in the United States in the early nineteenth century. The American society was predominantly agriculturally based, taking 65 percent of the population to produce food just prior to World War II. This situation was quite different after the War because at this time the United States had shifted to a 35 percent population involvement in food production at a time when society was experiencing the "baby boom" population growth.

The upper right end of the sigmoid curve represents the slowing of population growth and the ending of the industrial/technological age. The United States passed from an industrial society into the new age during the decade of the eighties with the loss of heavy industrial production. The new age is now being referred to as the "information/service" age. The values and beliefs of this new age are seen to be more positive and a replacement for the older age values and beliefs. The corresponding values and beliefs, of the emerging age, are seen as part of an open system and require people to act out of love instead of prejudice, to discipline rather than punish, and to encourage rather than praise.

Because of the negative associations with the closed system values and beliefs, those who continue to practice and transmit these are seen as tyrants. The necessity of the paradigm shift,

to the values and beliefs of the open system, is critical to the behaviors associated with the positive traits of leadership and is the major effort of the leadership development efforts at Chadron State College.

The American society has essentially moved from the agricultural age through the industrial/technological age into the information/service age in the past four decades. This rapid transition has brought values and beliefs into conflict to such a magnitude that many find it difficult to deal with the cognitive dissonance they are experiencing. The urgency of leadership development becomes more clearly understood in view of this transformation of the world society. Without leaders to teach and encourage others in the emergence of the information/service age, the only alternative, seen by many, is to try to make the previous values and beliefs the hallmarks of a time in which they are no longer suited.

The primary benefit of teaching emerging values and beliefs is the production of empowered people who can improve the effectiveness of the faltering institutions and create more appropriate solutions than are now being applied. It is difficult to see the logic in continuing to do those things which are no longer working. Although, without the attempts at leadership development, that is about the only alternative that exists, for many, since that is what is most commonly known to them.

Effective leadership has always been associated with the creation of solutions which will reform and advance society in constructive and productive ways. Providing the leadership for these needed changes will, indeed, take not only wisdom but courage and integrity on the part of all citizens. Every individual can increase their wisdom, not only of leadership, but of themselves, and their courage and integrity to control themselves in the service of others. This is the goal of leadership development efforts at Chadron State College.

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